

# Mission News.

WITH ESPECIAL REFERENCE TO THE WORK OF THE AMERICAN BOARD  
IN JAPAN.

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## General Notes.

Died Feb. 17, 1908, at Kobe, Rev.  
John Laidlaw Atkinson, D.D.

\* \* \* \*

Dr. and Mrs. Greene plan to leave  
for furlo by the Mongolia, on the 18th  
inst.

\* \* \* \*

Mr. and Mrs. Dunning left to-day on  
the Prince Ludwig, for Europe and the  
United States.

\* \* \* \*

Mrs. C. A. Clark, who was expected  
in Japan last month, is tarrying at  
Honolulu, for needed rest.

\* \* \* \*

Kobe College is just publishing a new  
English catalog, which will be gladly  
sent to any one on application.

Owing to special contributions for the  
purpose, we are able to present several  
pictures which otherwise would not have  
appeared.

\* \* \* \*

The new catalog of the Woman's  
Evangelistic School is ready and will be  
sent to members of the Mission; also, to  
others, on application.

\* \* \* \*

Dr. John C. Berry, Mrs. Berry,  
Katherine and Helen "are just as *genki*  
(vigorous) as when we, in company with  
the members of the station, used to take  
those great walks around the hills of  
Kyoto."

\* \* \* \*

The Mission's publication work is  
largely done thru the agency of an  
independent firm of Christian publishers  
at Tokyo. The report for 1907 shows  
that this firm sold 1,379,849 pages of  
our publications.

\* \* \* \*

The modern, up-to-date missionary  
dislikes religious cant. Recently we  
were requested by a member of another  
mission from a distant station, to meet a  
new arrival. "She writes a very pious  
letter, but she may be good, too."

\* \* \* \*

The announcement is made of the  
engagement of Miss Vesta Atkinson  
and Mr. John Dare Abell, of the Inter-  
national Banking Corporation. It was  
a great comfort to her father to know  
this before his decease.

Lella Albrecht is General Secretary of the Y. W. C. A. in the State Normal School at Kirksville, Missouri. During the coming summer she is to be at home in Minneapolis, acting as assistant in the city Y. W. C. A. there.

\* \* \* \*

Dr. Gordon Berry completed, in January, a very strenuous term of medical service at the Worcester City Hospital. As many as 75 or 80 patients were often under his care. Feb. 1 he began a term of surgical service.

\* \* \* \*

A special kindergarten number was planned for this month, but the unexpected death of Dr. Atkinson made it desirable to postpone the issue until next month. Extra copies of *any* number of *MISSION NEWS* should always be ordered before the 10th of the month.

\* \* \* \*

If members of the Mission who have old copies of *MISSION NEWS* to spare will inform the editor, a file for preservation in the Mission Library will be made. The February number of Vol. 10, No. 5, 1907, and all previous to Vol. 10 are needed. If copies of Vols. 10 and 11 are desired, they can be furnished, with exception of the February number in each case; after a short time these extra copies will be disposed of. A file of *MISSION NEWS* will prove one of the best aids, if a careful history of the Mission is ever written.

\* \* \* \*

Bearing out Miss Wainwright's statement, in the last number, that foreign cookery is in vogue, we may refer to the long-established class at Matsuyama, under Mrs. Warren's charge, to those at Kobe, connected with Kobe Church and the Woman's Evangelistic School, conducted by Mrs. Stanford, to two directed by Mrs. Learned and one by Miss Denton, at Kyoto, to one at Otsu, carried on by Mrs. Cary, and to two, by Mrs. Davis, at Hachiman and Hikone. Bible lessons or Christian talks are customarily given in connection with these classes.

Mr. Komeji Komuro, for the past year pastor of Ikuta Church, Kobe, accepted a call to Akashi, and began work March 10. The desire for English led him, at the age of 18, to go to Hawaii, where he studied six years at the Lyman Boarding School, Hilo, then one year at the Northern Pacific Missionary Institute, Honolulu. Three more years were spent at Moody Institute, Chicago; in 1905 he returned to Hawaii and served under the Hawaiian Board as evangelist at Kona, which gives its name to the celebrated brand of coffee.

\* \* \* \*

Mr. and Mrs. D. C. Jencks reside at No. 627 North Wahsatch Avenue, Colorado Springs. He is clerk of the 1st Cong'l. Church, tho she gets credit for it in the latest Cong'l. Year Book. She is interested and active in W.C.T.U. work. Mabel is a college graduate and lives at home. Philip has been married nearly two years and has a son. Horace is also at home. Mr. Jencks was our mission treasurer and business agent for ten years, while Mrs. Jencks, among other activities, is remembered for her assistance in music, at Kobe College, during a part of its early years.

\* \* \* \*

According to the statistics of the Hyogo Association, recently printed, there are seven financially independent and seven dependent churches or chapels, only one of which is aided by Kobe Station. The total membership in all these is 1,884, of whom 873 are males and 1,011, females; but 655 are absentees. During the six months there were 214 children baptized and 151 adults, while 36 were received by letter, 37 were dismissed, 9 died and 3 were excommunicated. The average attendance at morning worship was 510, and upon evening services, 260. At special preaching services, it was 1,573, upon prayer meetings, 161, at Sunday-school, 748. The contributions for all purposes, totaled *yen* 4,726, or *yen* 585 less than the previous six months.



## A Family Conversion.

The — family, consisting of an old grandfather, a man and his wife and two children, has been employed by members of our Mission for a number of years. The grandfather used to be a priest, but gave up his connection with the temple, on account of old age. The husband, when hardly more than a boy, was almost hopelessly addicted to drink. He was finally employed by a missionary family, on condition that he would not leave the Mission premises without permission, and would report immediately on returning home. He agreed to the conditions and stuck to his agreement, and as far as I know, has not drunk any liquor since. For a long time afterward, he heard the Bible read at morning prayers and heard other talks on Christianity, but according to his testimony, they did not make the slightest impression on him. As far as I know, he has always been perfectly honest, and has not lied to us or deceived us, although he said himself, at his examination for entrance to the church, that he had deceived the missionary time and time again. On inquiry, I found out that this deception amounted to pretending to be interested in the talks at morning prayers, when he was not interested a bit. On this point, however, I think he did not deceive the missionary so much as he thought he did.

Later, he told us that he believed in God, and in Christ, and in the Bible, and when he was feeling especially happy, he would pray, but he did not want to join the church, partly because he did not know whether he would hold out, and partly because there is a great deal of talk in Japan about servants becoming Christians, because they are in the house of a missionary and he could not stand that.

Last year his wife joined the church. His father, who was more than eighty years old, was growing weaker every day, and his death was only a matter of

time. The old man could not seem to get any peace out of his own religion, and finally he asked to be allowed to join the Tottori church. He was too feeble to go to the church for the examination, so he was examined and later baptized in our servant's quarters. A few weeks later I was called up from bed by our servant's wife and asked to hurry out to see the old man, as he seemed to be dying. I got up and dressed as quickly as possible, but as soon as I entered the house, I saw that the old man had gone. Later, the servants told us the story of his death. That night he seemed to be suffering terrible pain and finally he called his daughter-in-law and asked her to pray for him. She went into a back-room and prayed and, instantly the pain stopped and, shortly after, the old man passed away, most peacefully. The son was tremendously impressed with the peacefulness of the old man's death. And the talk by Mr. Marumo, at the funeral service, impressed him very much, also. His wife told us afterward, that if this experience did not bring him around, she had no hope for him at all. But it did. He did not tell us at the time, but the night of his father's death, he made up his mind to come out openly as a Christian, and some weeks later he joined the church.

The funeral was in the evening, and after the funeral, the son took the body to the crematory. The next day, we noticed something going on in the back-yard, and on going out found that he was burning his idols. The metal ones had already gone into the fire, but he brought in one or two of the wooden ones to show us before they were burnt. We asked him to give them to us, and he said he did not mind, if we would put them somewhere where he would not see them. We have them now, stowed away in a trunk, (the *shichi fuku jin*, or the seven gods of good luck, a wooden image of Buddha, and one of the god of fire) with some of the smoke of the fire still on them.

The son, though he has little education, is a man of unusual intelligence. People may talk about idolatry and superstition being dead in Japan, but as far as I can judge, it is very much alive, among the common people, if a man of his intelligence still held onto it. It is going to be a long, hard fight before idolatry goes, and we shall have to be indefatigable in our attempts to spread Christian ideals among the people.

H. J. BENNETT.

### Japanese Phonographic Systems.

Prof. Edward Gauntlett, F.R.G.S., etc., of Yamaguchi, is well known to many of our readers, for his versatility. He is the son of the late distinguished English musical composer, whose name is so frequently found in some of our best hymn-books. His letter on Short-hand was not written for publication, but it will be of interest to so many others that we take the liberty of sharing it with them.

"There are several systems in Japan, but they are almost all adaptations of the same original, namely, that of Minamoto. Minamoto invented a system, getting the general forms of his letters from Sir Isaac Pitman's system, but with considerable changes to suit the language. On the whole, his system was a very creditable one, though crude compared with many of the systems used in the States and England. Imitators of his system were Wakabayashi, Hayashi Shigeatsu, Miwa, and a few others. My system was also based on Pitman's, but is as different from the other Japanese systems as black is from white. Schemes for abbreviating that I used—used in other countries, but never used before in Japan—were (1) different lengths of the strokes, (2) differences of position in the words for special purposes, and (3) the use of circles, hooks, and loops, both at the beginning and the end of

strokes for different purposes. Among the Japanese systems that may be mentioned as being entirely original, inasmuch as they are no imitation of the original Japanese system of Minamoto, may be mentioned that of Baron Naibu Kanda, Hayashi, and Takeda. The last-named is rather a clever system, but has never been published in book form. It came out some years ago in the "Nippon" newspaper in Tokyo, in parts.

"No writer of my system has ever succeeded in entering the Houses of Parliament as a reporter; but in spite of this fact I am convinced that my system, though more difficult to learn than any of the others, is both more rational and briefer. One reason why no writer has succeeded in passing the examination referred to is, that I have never been able to push my system as all the others have done. I have not taught more than one hundred altogether. Another reason is that none of my pupils had, until last November, tried to take the examination. At that time three tried, and all failed: but when I explain the matter, I think you will agree with me that my system stood a very good test. Of the three, only one had received instruction personally from me; the other two (whom I hear were uneducated generally) ought not to have tried till they had gone through at least the Middle School. The one whom I had taught, had studied the system only fourteen months, and they say that his writing was the most rapid, and that he only failed through ignorance of a few parliamentary phrases that he ought to have known, and did not transcribe correctly. Of the number who took the examination, seventy-one, only ten were to be chosen. My pupil came out No. 14. Of all the others, not one was taking the examination for the first time, they had all, without exception, tried and failed before, one seven times, several five, four, and three times. One who had tried for seven years in succession,



failed again. The examination was held for three days in succession, and most of the candidates were turned away after the first day, and only twenty remained on the third morning. So, when I think that my first applicant was so nearly successful after having studied shorthand only fourteen months, against seventy others, who had all tried from two to seven times, I feel that I have no call to be discouraged. The other two who failed, were praised as regards their speed, and so they are all going to try again next year.

"Minamoto's system was issued about the 22nd year of Meiji (1889), and the others soon afterwards. Minamoto has a small pension, *yen* 300 a year, from the Government.

"There are shorthand reporters all over the country, but they are few and far between. There are users of my system on some of the principal papers. My first edition has been out of print a year or more; but the second edition is much better and more complete than the first, and is, I think, quite suited for self-tuition."

EDW. GAUNTLETT.

### Y. W. C. A.

Miss Macdonald, the General Secretary, says that the National Committee of the Y. W. C. A. of Japan consists of Christian women teachers in leading schools for higher education, wives of professional men, and certain missionaries who are especially versed in student problems. There are 19 associations comprising 700 women; 13 associations are in schools and 6 in cities where the membership consists of groups from different schools. Among the activities of the Y. W. C. A. are women students' summer conferences, the publication of a monthly called "The Young Women of Japan," and the establishment of hostels for school girls. In 1907 one hundred and sixty girls from 28 schools attended the conference. The Tokyo Association,

for two years, has had a girls' hostel at Koishikawa and applications exceed the accommodations. Girls from 9 schools are united in a happy home. "Financially and from every other point of view, this first experiment has been an acknowledged success." Mrs. Yokoyama, a graduate of our Woman's Evangelistic School, and for many years a Bible woman working with Mrs. Learned, is now housemother at the Kyoto Y. W. C. A. Association.

### In Memoriam.

"They never quite leave us—the friends who have passed

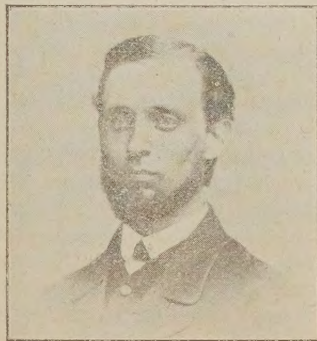
"Through the shadows of death to the sunlight above;

"A thousand sweet memories are holding them fast

"To the places they blest with their presence and love."

When one is asked to write concerning a dear, departed friend with whom he has been in close and loving fellowship for nearly forty-two years, the floodtides of memories and emotions cannot be expressed in words.

SEMINARY LIFE.—In the autumn of 1866, Dr. Atkinson and the writer entered the junior class in Chicago Theological Seminary. We were classmates together for three years. We listened



JOHN LAIDLAW ATKINSON.

(Class Picture, 1869).

to the same lectures, helped to criticise each-other's sermons, communed together in the daily prayer meeting, and much of the time, ate at the same table. Our brother was then in the full vigor of an opening manhood, bright, cheerful, joyous, hopeful, as was his nature. I never heard him speak of his early life. I only knew that he came from his native England some years before this, to the new state of Iowa. In the providence of God, he soon came under the influence of that man of spiritual power and moral earnestness, Rev. Jesse Guernsey, D.D., a pioneer pastor, and later Home Missionary Superintendent of the state of Iowa. It was largely the influence of this man which led our brother to enter Chicago Theological Seminary and prepare to preach the Gospel.

He was a genial companion, a faithful, earnest student, and zealous in Sunday-school and other direct work in the city, during each study-year, while he spent each four-months-long spring and summer vacation in mission work in Iowa.

WORK IN IOWA.—July 29, 1869, he married, at Dubuque, the daughter of Dr. Guernsey, and they entered upon work in one of the newer, thriving towns of eastern Iowa. They labored faithfully and successfully for four years, with a growing and united church, in that prosperous town.

The writer went to Cheyenne, Wyoming Ter., about the same time, where, after two years of successful labor, he began to hear an inner call which he could not silence, to go to regions beyond the Pacific, "the real West." He wrote an appeal which he sent to twenty of his college and seminary classmates and friends, who were in the first years of pastoral work, urging them to join him, to form, if possible, a Mission Band of five, to go together. "They all with one consent began to make excuse."

FIRST YEARS AT KOBE.—I came to Japan in the autumn of 1871, and an occasional letter passed between our brother Atkinson and myself. In the fall of 1873, we had the pleasure of wel-

coming Mr. and Mrs. Atkinson and their two children, to Japan, the only man of the twenty to whom I sent my appeal, who ever went into the foreign work.

They came just as Christian work could be openly commenced in Japan. The edicts against Christianity were annulled in February of that year. The return of the Iwakura embassy and the adoption of the Gregorian calendar occurred the same year. The first two Gospels, in Japanese, and the first tract, "Chika Michi," were published that year and public preaching was commenced in Kobe. Many thousands of Roman Catholic Christians, who were released from prison, marched through Kobe, during the spring of that year, on their way back to their homes near Nagasaki. In the midst of such opening hopes and labors, Mr. and Mrs. Atkinson began their life and labors in a little Japanese house "on the hill," in Kobe. The study of the language was the main work for two years, but tract distribution, teaching English classes, and welcoming Japanese in the home, filled up the time.

About a year after their arrival, their hearts and home were saddened by the sickness and death of their oldest child, a beautiful little girl, and to add to the poignancy of this sorrow, at the very time when the agonized parents were watching at the bedside of the dying child, in the little upper chamber, thieves broke into the house below, and carried off the little girl's wardrobe and much besides.

In the fall of 1875, Dr. Greene having already removed to Yokohama to engage in Bible translation, and the writer entering Kyoto with Mr. Neesima, to begin the Doshisha school, Mr. Atkinson was left in Kobe in charge of the year-and-a-half-old church, and also to superintend the erection of the first building of the Kobe Girls' School, the contract for which had just been let. From this time forward, as acting pastor of the Kobe church, and having charge



of the opening and expanding work, in Hyogo, in Sanda, in Akashi, in Himeji, and in Nishinomiya, our brother's hands and heart were full. But his evangelistic zeal could not be kept within the bounds of the Hyogo *Ken*. We soon find him pushing out into pioneer work, to Okayama, and to Imabari, Matsuyama, Uwajima, Kochi and other places in Shikoku. Touring in those early days was not luxurious. Rough jinrikisha roads, small uncomfortable boats, poor hotels, and, worse than all else, in many places, fierce and noisy opposition from the Buddhist priests and their sympathizers, were the lot of the pioneer missionary. More than once on these tours, in Shikoku, our brother was warned by his Japanese friends that his life was in danger, as they surrounded him and guarded him back to his hotel. Our brother sowed seed, during these early years, from which have come many churches.

CHARACTERISTICS OF DR. ATKINSON. Those which impress me as I look back over these more than forty years of familiar intercourse, are:—

1. Geniality, sociability. He made friends of all classes and conditions of men.
2. Generous hospitality. A warm welcome awaited his friends when visiting, or passing thru Kobe.
3. Broad sympathy. His sympathy reached not only to the Japanese, but extended to all classes of foreigners also. Companies of sailors from the ships in the harbor, were often welcomed to his home for a social evening.
4. Strong, unwavering faith. While his views were not narrow, his faith remained firm and steady in the midst of all the changes of a restless age.
5. Evangelistic zeal. Always ready to give a tract or speak a word, in season, touring for years until the condition of his health forbade it, always ready to preach the Gospel he loved and believed, he published to the day of his death, the little, evangelistic paper, "Morning Light."

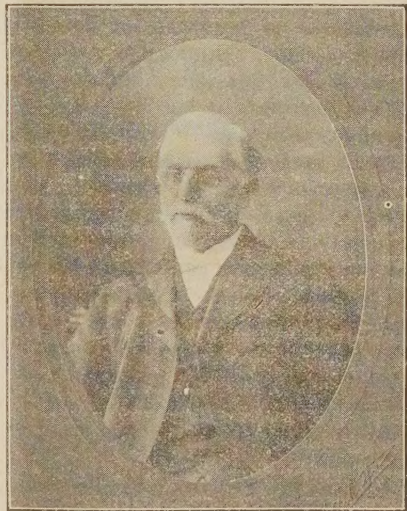
He rests from his labors here, and it seems to me that if we could have heard his real farewell word, it might have been ;

"Say not good-night,  
"But in some brighter clime,  
"Bid me good-morning."

J. D. DAVIS.

### Last Days.

Those who were most closely associated with Dr. Atkinson during the last few years of his life, have been cognizant of the great life struggle thru which he had been passing, a struggle which left its mark on face and word, on deed and thought, a struggle in the midst of anxiety, sorrow, loneliness, a struggle to overcome self, to shake off the weariness of body and spirit and rise in new strength, a struggle in which it seems to those who knew him best, he came off more than conqueror.



JOHN LAIDLAW ATKINSON.

(Photograph taken 1901).

The trip to England and America had been looked forward to with something of pleasure, until the word came, a

year ago, of the death of the sister who, in spite of the separation since youth, had been his close, life-long friend. Still there was one sister, many years his senior, and a bro-in-law, whose presence in the homeland made it an object for him to go. However, the trip alone was looked forward to with more of dread than pleasure; there was an instinctive shrinking from it that showed itself in the words often repeated in the half-conscious dreams of the last days, "I'm afraid, I'm afraid to go. Let's give it up."

The dear Father, who sees the sparrows as they fall, was so leading that instead of the dreaded "sailing out into the darkness alone," there should be the gentle passing away into the light from his own home, surrounded and cared for by those he loved.

The same strong spirit which thru all those years of service, had kept him at his task, in spite of sickness or weariness, was his to the last, and while physician and nurses despaired of his life, he alone was full of hope and courage. Time and again the physician said, "the end has come," and the family were summoned to his side, but each-time he would come back and say, with a smile that sometimes seemed like a reflection from the other side, "I'm not going to die." At last tho, when his indomitable spirit had infused hope into his watchers, he himself lost hope and the long struggle was over.

#### HE GIVETH HIS LOVED ONES SLEEP.

He sees when their footsteps falter,  
When their hearts grow weak and faint;  
He marks when their strength is failing,  
And listens to each complaint.  
He bids them rest for a season,  
For the pathway has grown too steep;  
And folded in fair, green pastures  
He giveth His loved ones sleep.

He giveth it, oh, so gently,  
As a mother will hush to rest

The babe that she softly pillows  
So tenderly on her breast.

Forgotten are now the trials  
And sorrows that made them weep,  
For with many a soothing promise  
He giveth His loved ones sleep.

All dread of the distant future,  
All fears that oppress today,  
Like mists that oppose the sunlight,  
Have noiselessly passed away.  
No call nor clamor can rouse them  
From slumbers so pure and deep,  
For only His voice can reach them  
Who giveth His loved ones sleep.

#### Hospitality.

On our arrival in Kobe thirty years ago this month, Dr. Atkinson was one of the first to welcome us, and an hour or so later, another equally cordial greeting was given us at the door of their home, by Mrs. Atkinson. She made such a pretty picture as she stood in the door way, her baby in her arms and little children about her, that I have never forgotten it.

It was with Dr. and Mrs. Atkinson that we spent our first five weeks in Kobe, by them that we were introduced to Japanese Sunday-schools and churches, and from them that we received many practical hints of life and work here.

During our stay in their home and throughout one year in Kobe, we were impressed with the helpful interest taken by both Dr. and Mrs. Atkinson in men coming from other lands, who there spent many a profitable and entertaining Sunday afternoon or evening, which, without such a haven, might have been far otherwise.

Those of us who were dependent on the unseasonable hours of arrivals and departures of Inland Sea steamers, remember the cordial hospitality of the Atkinson home which was frequently taxed by us travel-soiled, country people, though we were never allowed to fee that we were anything but welcome.



My reminiscences go back to the earlier days but it would be just as easy to tell of later good times in that home, the memories of which will always be with us.

ELLEN EMERSON CARY.

### As a Touring Missionary.

Dr. Atkinson was preeminently a home-body. He loved the old house at No. 53 Yamamoto-Dori, Kobe, in which he lived so long. It was his castle and his workshop as well as his resting-place between journeys. Moreover, he suffered



ATKINSON RESIDENCE, KOBE.

(Built by Dr. Greene, but occupied thirty-three years by the Atkinsons).

greatly thru a large part of his life from indigestion. "The pepsin man" was his sobriquet for years in the mission circle. This physical affliction was distinctly aggravated by Japanese food and sea trips in the uncomfortable, "tea kettle" steamers, by means of which trips had to be made, in those earlier years, to points along the Inland Sea.

It is therefore greatly to Dr. Atkinson's credit that he did not flinch from the hardships of travel in those early days. For many years he was the

touring missionary of our little band. When I reached Japan in 1878, he was in the full swing of that trying work. His pepsin case and special foods were on the go almost continuously, to points or near or far.

I remember one such visit in particular. He arrived at Okayama completely exhausted by a sick headache. Dr. Berry, whose guest he was, put him to bed and advised him to cancel his evening engagement. This he declined to do, but after resting several hours, ab-



staining entirely from eating, braced up by tea, simple medicines and his own plucky sense of duty, he went to the theatre meeting, at which he made a long and impressive address, and started early the next morning to meet his next engagement which was at Takamatsu on Shikoku.

He was usually accompanied by Mr. Suzuki or Mr. Murakami or some other Japanese worker, especially when visiting a new place, but he sometimes went alone and served as his own herald and tract-distributor, as well as the preacher of the occasion. He early acquired a good use of the vernacular and was at his ease with all kinds of people and in all grades of society.

Sanda, Nishi-no-miya, Akashi and Himeji, in Hyogo *Ken*, Okayama and Kasaoka, in Okayama Prefecture, Fuku-yama and Onomichi, in Hiroshima *Ken*, Marugame, Takamatsu, Imabari, Matsuyama, Uwajima, and Kochi, on the island of Shikoku, with Fukuoka, on Kyushu, make a partial list of the places that knew him well and heard his preaching with interest.

While he was not unacquainted with the eastern and northern sections of Japan, he felt little call to go east of Hyogo *Ken* boundaries. His field lay to the west and south. He felt a peculiar proprietorship over that lower half of Japan and an abiding interest in its welfare, long after the main responsibility for its evangelization had passed into other hands, especially by the opening of Okayama, Matsuyama and the Kyushu stations, which he did so much to bring about. So long as these sections remained in his care, he insisted on being consulted when visits were made to them by others.

His first tour except to towns very near home, was in the spring of 1876, to a city 160 miles distant, Kobe Christians selecting two of their number to accompany him and *paying their expenses*. On reaching the port of the place of destination, they learned, after waiting nearly two days "in a wretched hotel," that

one of the young men who had invited them, was imprisoned in the house of his elder brother for daring to ask a preacher of the hated Christian sect to visit the place, and the other had been so intimidated by threats of his life, that he would do nothing more in the matter.

Dr. Atkinson and his associates, however, decided to "move on to the city that afternoon." There they rented a large house, for ten days, and preached every afternoon to large audiences of both men and women, "the nights and mornings being given to conversing with callers and to distributing tracts." The fame of their work having spread, they were invited to a town thirty miles farther on. The missionary and one of the Japanese responded to this call and the exciting experiences of the first place were there repeated.

Not a little danger attended these early tours. Steamers occasionally blew up or struck on hidden rocks. Dr. Atkinson was told of three attempts upon his life and there were probably other unreported ones. "Shadowing by detectives or policemen was of common occurrence," partly to protect the foreigner and partly to find out what he really was about. A just estimate of this form of exhausting service, together with his own sense of privilege that he was permitted to share so largely in this kind of labor, is shown by his own testimony thereon: "This early touring work, together with the crowded theatre-preaching services that became so popular in later years, were evidently providential methods of giving a knowledge of the Gospel to large multitudes of all classes and to both sexes, and we praise God for them."

J. H. PETTEE.

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### Dr. Atkinson,—A Helpful Friend.

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RELATIONS WITH KOBE COLLEGE.—When the first class was graduated from the school we now call Kobe College,



Rev. O. H. Gulick presented the diplomas. To the next three classes Dr. Atkinson gave the significant rolls of paper. After that, the programs of graduating exercises do not mention the giver, but a faint memory comes back, of a day when some one suggested that it would be more appropriate for one of the teachers to give the diplomas; in those days there was no principal. Dr. Atkinson acquiesced in what has since that time been the custom of the school, and never afterward gave any sign of sensitiveness at having been thus set aside.

In those earlier years he occasionally made an address from the platform of the school, on public occasions. Later, as acceptable Japanese speakers grew more numerous, his part often consisted in merely pronouncing the benediction, but his interest in the school and his helpful services were by no means limited to that function.

Whether it was to counsel in regard to repairs and oversee workmen, to teach a class in some emergency, or to serve on the College Committee, he was always ready to help.

The position of the one man in a station otherwise composed of women, which he held for so many of the later years of his life, must have had its difficulties at the best. When consulted in regard to the school he never failed to respond cordially to any appeal for counsel, and to be ready to give freely of time and thought to the problems of the institution.

A few years ago, when the school was in its not unusual condition of being short of teachers, Dr. Atkinson very kindly taught a class in Theism for two terms. This is but one illustration of his readiness to be of service.

For several years he was a member of the Kobe College Committee, of which he served a year or two as chairman, and of the Board of Managers recently organized. One of the last pieces of business to which he attended was insuring the College buildings for the current year.

Kobe College has lost a valued friend, one who has taken an active interest in its growth from the beginning, and whose place cannot easily be filled.

SOME CHARACTERISTICS.—One of my earliest memories of Dr. Atkinson is of a station prayer meeting at his home. Some missionaries from China who had been spending a few weeks in Japan had sharply criticized our way of treating the Japanese, in giving to them so much of responsibility and authority in the management of the churches,—prophesying trouble ahead if we did not keep things more in our own hands. I am not sure that it was the subject of the meeting, but Dr. Atkinson spoke very earnestly from John 3: 30, "He must increase, but I must decrease." His spirit of self abnegation, of willingness to be set one side or ignored, if only the Kingdom of God might be advanced, and the almost prophetic expression of his conviction that missionaries were to be not so much leaders as helpers of the Japanese churches, impressed me deeply at the time, and influenced greatly my attitude toward the Japanese.

I learned later that Dr. Atkinson was by no means the only member of the mission to hold such views, but his readiness to do quietly the thing that would be most helpful, without seeking honor for himself, was none the less one of the powerful influences of my first years in Japan.

The quiet, modest way in which he carried on that which was, perhaps, more than anything else, his *own* work,—the little paper called "Morning Light,"—showed both the strength and the sweetness of his character. Glad of the co-operation of his fellow workers by contributions to its columns and by subscriptions, he never showed any personal feeling if, in the stress of other work, we failed to respond to his requests, but went quietly on, putting his best into the paper, and making it the *sun*, has become. rather

We used sometimes to 'years  
kinson on his pessimisly neve

often see the difficulties in the way of a course of action or the dark side of a cloud, more clearly than others, but again and again when those around him were blue or discouraged, when to the rest of us the skies looked dark and success seemed doubtful, his brave, cheery words brought new hope and courage. I have sometimes thought in that connection, of those words of Philipps Brooks, "It is very good for strength that some one needs you to be strong." Dr. Atkinson did not fail his friends when they needed him. When every one else was ready to faint he was always strong and trustful.

SUSAN A. SEARLE.

### Service to the Glory Kindergarten and Training School.

These institutions are now a part of the world's work, and we may stand off and look at the result. We may criticize, we may commend, but, whatever our attitude, if we look carefully and justly, there is one thing we must do, and that is, recognize the fact that many and various have been the threads of sympathy and service woven into the design.

Among those whose relation has been intimate and whose interest permanent, from the inception, twenty three years ago, until now, we see Dr. and Mrs. Atkinson, whose sympathy and service show large in this fabric woven for the little children of Japan.

When the women of the Kobe Church were planning a Christian kindergarten in 1885, Dr. and Mrs. Atkinson did not, because it merely concerned little children, refuse to lend their aid; on the contrary, they were full of encouragement for those who were planning the pany and were instrumental in securing in America, for the articles tion, they led the women, to raise funds. two days "in Atkinson, personally ar-

ranged a successful concert for the foreign community in Kobe, which brought a good sum for the kindergarten that was to be. When money had been raised, the building put up, occupied and the rooms found insufficient, it was Mrs. Atkinson again who came to the rescue and secured funds for a new room.

It was Mrs. Atkinson, still again, we had to thank for the flower garden which has been, for many years, one of the most valuable parts of our work.

Filed away with other papers belonging to the Kindergarten, is an envelope such as Dr. Atkinson used to send from his office. On the outside, in his own characteristic hand, is written: "Miss A. L. Howe, Authority from Governor of Hyogo Ken to be head of the Kindergarten Training School, June, 1907." This was quite like Dr. Atkinson.

Kobe Station has the unique distinction of being a station of women. Dr. Atkinson, with the large interests belonging to the business agent of the Mission, was the one man among us.

He had charge of our funds, and of business matters connected with our work, but he never assumed, in any way, anything approaching dictatorship. He stood by to give his help when we asked, and gave it impartially to Bible School, College, and Kindergarten; otherwise, he left us free to work out our own plans. Not that he was careless of what was going on. He recognized and rejoiced in our successes, and saw the mistakes we made, that we know, and we also know his anxiety and sympathy for our distresses, but even in our mistakes he left us free to learn by our own experience.

He seldom opposed us, he did not add to our burdens by withholding, so far as he had the power, what was necessary in the way of tools for our work. He did not forget us. When the Kindergarten and Training School were left without a Principal in 1903, the work came under the care of a committee, of which Dr. Atkinson was Chairman.





Dr. ATKINSON'S STUDY AND OFFICE.

(The oil-painting over the desk, was by Mrs. Atkinson, in 1904,  
done specially for Dr. Atkinson).

When the Principal returned to Japan in 1906 Dr. Atkinson quietly had all the papers connected with the transfer of authority, made out and then presented the documents to the one in charge.

We realize that a kindly spirit has vanished beyond our ken, that in the death of Dr. Atkinson we have lost one whom we could trust for help. Dr. and Mrs. Atkinson lie in their graves on the pleasant, sunny slope of the Kasugano Cemetery; one of the Mission homes has done its work and is closed forever. Perhaps too late, we can see that from that home has gone much for the making of Japan, not the least being the service and the sympathy woven into the Glory Kindergarten and Training School.

ANNIE L. HOWE.

### Supplementary.

As many facts about Dr. Atkinson are given elsewhere in this number, we set down only a few supplementary ones. See also Vol. IX. No. 8, MISSION NEWS and the Missionary Herald, July, 1906.

Dr. Atkinson was born at Danby, Yorkshire, Aug. 12, 1842, son of a school-teacher, whose death led to the son's emigration, at the tender age of 12, to Iowa, where his uncle, John, gave him a home on a ranch. In 1860 he visited his mother in England, but soon returned to Iowa, where he worked in a flour mill. At 20 he became a Christian and after marriage, was pastor, for four years, at Earlville, Iowa, salary of \$800. Had his father not died in these early years Dr. Atkinson probably never

have come to Japan. He came in a side-wheeler, spending 36 days on the journey and arrived at Kobe, Sept. 28, 1873.

In 1893 he published his *Prince Siddhartha, the Japanese Buddha*, dedicated to the Y. P. S. C. E., with an introduction by Dr. F. E. Clark. The purpose of the book was to show "*the vital difference between the Light of Asia and the Light of the World.*" We remember the frequent visits of a certain Buddhist priest to Dr. Atkinson's study and the laborious process the latter went thru to gain, at first hand, from the lips of teachers of the doctrines of the Buddha, that story of his life. Recently Dr. Atkinson had renewed his interest in Buddhism and had begun to work over some of his old material, long neglected, on "The Ten Buddhistic Virtues." One paper on "Not Killing," printed in 1905, another on "Not Stealing," was printed last August, by the Asiatic Society of Japan. Another of the series was in custody of the Society at the time of his death, while it was his purpose to complete the series of ten. We believe a rough translation of four or five others, was left.

Dr. Atkinson's studies in The Ten Buddhistic Virtues were largely translations, with merely minor condensations and summaries of certain parts, of a book entitled, "Juzen Hogo" or The Word of the Law of the Ten Virtues, a series of sermons delivered by Katsuragi Jiun, apparently of the Kegon Sect, in the latter part of 1773 and during 1774. The Juzen or Ten Virtues are:

Not Killing (*Fu-Sesshō*), Not Stealing (*Fu-Chu-tō*), Not Committing Adultery (*Fu-Jain*), Not Lying (*Fu-Mōgo*), Not Exaggerating (*Fu-Kigo*), Not Slandering (*Fu-Akkō*), Not Double-tongued (*Fu-Ryozetsu*), Not Coveting (*Fu-Tonyoku*), Not being Angry (*Fu-Shin-i*), Not Heretipai (*Fu-Jaken*). There are ten vices (*reachu*) which are the opposites of the ten, the "Man's duty consists simply in the observance of the ten virtues,"

the preacher tells his auditors. "Any one thus faithful can thereby attain to the quality and rank of a sage and of a Buddha."

In 1896 Rippon conferred the degree of doctor of divinity on him.

Dr. Atkinson was unaware of disease till about fifteen months ago. At his summer cottage on Mt. Rokko, near Kobe, he had a severe attack of illness, last summer, in connection with which one of his physicians first gave intimation of the serious import of his trouble—arterial sclerosis. But, all the autumn, he was feeling so much better that he was not a little incredulous about the correctness of the diagnosis. He had settled his affairs at the end of January, in anticipation of a furlo in England and America. He went to Yokohama, as stated in our last, and intended to sail from Kobe, for England, on the very steamer which brought him back to Kobe.

The funeral services were conducted by Dr. Pettee and Rev. S. Murakami; at the cemetery the Masons also participated. The Kobe College chorus sang at the Church and at the grave. The bearers from the house were Japanese; from the church, representatives of the Mission and of the foreign community.

A. W. S.

### A Word in Appreciative Memory of Mrs. Atkinson.

The dominant note in Mrs. Atkinson's life seems to me best expressed by the old Saxon word, neighborliness.

Twenty-five or more years ago, when Kobe Station numbered eight or more households, there was not one of them where friends, acquaintances or even strangers, were more cordially welcomed than at the Atkinson house on the hill. Busy as this capable house-mother was with her own little brood, looking after, herself, not only their daily needs of food and clothing, but the training and education which in other countries, child-



ren get in schools; giving freely the time and strength needed to keep the complex household machinery in smooth running order; making a quiet restingplace for her over-worked husband when at home, and keeping the castle during his long and frequent absences on country tours; she could always spend time to give help and advice to her friends on all sorts of subjects from the making of baby clothes and custard pies to the painting of landscapes or the running of a woman's society.

For many years she was in reality, if not in name, the pastor of Kobe Union Church, arranging for the Sunday ser-

vices, entertaining the preachers, calling, and visiting the sick and afflicted, and others as well, and keeping open house for all, but especially for the homeless young men, alone amidst the temptations of a foreign city.

Handicapped as she was by difficulty in hearing, for years she was the guiding spirit of the Japanese Christian women who met at her house frequently for Bible readings, and for instruction in foreign ways of cooking and needlework. A woman of broad sympathy, of wide experience and of a kindly heart, she filled a large place in the Kobe community.

During the last years of her life, debarred from public life by ill health, her own home was as complete and restful, her welcome as cordial, her interest in her friends' lives as kindly as in her palmiest days. And even then her hands were never idle, she was a tireless worker even to the end, as many a dainty gift of needlework or painting in the homes of her friends will testify. To those of us who live in the interior, no visit to the emporium of Kobe was quite complete without a chat over an afternoon cup of tea with neighborly Mrs. Atkinson, the friend of many years.

And so I lay upon that grave, no longer lonely, on the sunny hillside of the Kobe that she loved, this word of loving thanks in that she was always a good neighbor to me and mine.

B. W. PETTEE.



Mrs. CARRIE GUERNSEY ATKINSON.

(D. Apl 18, 1906. Photograph taken 1901).

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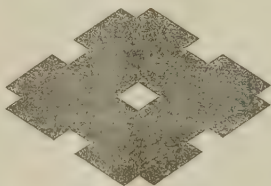
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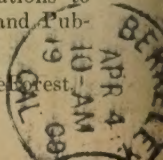
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